

THE NUR AFSEAN

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No. 35.

Editorial Notes.

Through the indefatigable energy of Dr. Murdoch, six new publications in English have been issued from the press for the Christian Literature Society. They discuss the great Indian Questions of the Day:

The first treats of the moral and religious teaching of the Bhagwat Gita. It is shown that the Bhagwat Gita acknowledges polytheism, demonolatry and pantheism; that it encourages the iniquitous system of caste; that it teaches that the soul of man is eternal and all-pervading and that sin is reduced to ashes by acknowledging our identity with Brahma. The Book closes with a comparison of these teachings with those of Christianity, especially emphasizing the superiority of Christian ideals and the influence of practical Christianity upon India and its people.

The next book of this series is *Vedic Hinduism and the Arya Somaj*:

"A full account is given of the Vedas, with translations of 37 Hymns and Charms, in whole or in part. Educated Hindus may thus gain a fairly correct idea of the most ancient books of their religion. The attempt of some Hindus in North India to put back the clock of time three thousand years and claim finality for the Vedas, is noticed; and an account is given of Dayanand Sarasvati, the founder of the Arya

Samaj." This book should be carefully read by every educated Hindu.

Number 3 of this series is *Vishnu Bhakti*, in which we have the history of Vishnu as found in the Sacred Books, traced from the Vedas, through the Epic poems down to the Puranas, including an account of the principal Incarnations and Vaishnava sects.

The author closes his book by giving many cogent reasons for believing Vishnu to be an imaginary being having no more real existence than the mythical Divinities of the ancient Greeks and Romans. He calls upon his readers seriously to examine the claims of Christianity as the true religion bring to us the knowledge of the True God and the Way of Salvation.

The remaining numbers are *Siva Bhakti*, *Vedantism* and *Krishna, the Hindu Ideal*. These are in course of preparation and will be noticed fully as soon as published.

Missionaries and workers should see that these books have a wide circulation.

Three other publications of the C. L. Society, Madras are before us: (1) *The Story of Stanley*, the great African explorer; (2) *Famous Astronomers*, giving a resume of the science from the earliest times to the present time, with brief Biographies of the world; and (3) *Babylon and Nineveh the Earliest Seats of Civilization in Asia*. This book is profusely illustrated and most interest-

ing. The value of the now extensive literature of the C. L. Society presented to Indian readers at merely nominal prices is incalculable.

The Annual Report of the Saharanpur Theological Seminary for 1901—2 is before us. It is printed in the usual clear and elegant style of the Mission Press at Lodiana. A specially interesting feature of the Report is the list of Alumni from the beginning. From this list it appears that 92 young men have graduated from this Seminary all of whom, save 6, are engaged in the Master's services either as Pastors or evangelists. Of the 6 five have died in the service. Others have been taught for longer and shorter periods but have gone out, not as preachers, but as teachers. The importance of such an institution cannot be estimated. May it continue to prosper more and more.

"You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts, and they will take the polish from it far more than the piercing of the spear. So it is not so much the

MADE IN JAPAN

great sins which take the freshness from our consciences. as the numberless petty faults which we are all the while committing."

"Love to a good cause develops enthusiasm. It arouses the whole soul and activity in behalf of the object of its interest. Christianity above all else needs the enthusiasm born of devotion to it. Religion suffers from half-hearted service, but gains from full-hearted consecration to its Lord and his Kingdom."

"Conceit mars many an excellency. Some persons are so proud of their goodness, or of their attainments, or of their position, or of their character, or of their family that they become offensive to many, who would otherwise be won to them by their merit. Pride mars, blights and withers whatever it touches. It begets assumptions that are very belittling as well as hard to bear. A man weakens his influence, and retards his own and public interests by giving it full control. Its exhibition may be natural, but noble manhood, high character, regard to other's feelings and Christianity demand its suppression."

Current Thought & Incident.

A LETTER AND ITS ANSWER

The following interesting letter has been given to the Editor of the Inquirer by the teacher to whom it was addressed.

DEAR SIR,

I humbly present you with these two somewhat long extracts from the lectures of a learned exponent of Hinduism. To my mind he strikes the key-note of Hinduism pure and simple. He presents the view held by the thoughtful and enlightened men of present day Hindu Society. He never falters to say that the Vedanta teaches that we are part and parcel of God, only we have forgotten our identity blinded by superstition, ignorance and maya. He says that we are the bright never-tarnishing jewel. Shrouded by the coverings of selfishness, ignorance and maya and that the moment we break through them we shine as ever the bright jewel. He exhorts us therefore to work out and know our real nature. He wants to see his motto the motto of all—"Arise, awake, and stop not till the goal is reached." Such a religion, which holds to the essential unity of all seemingly diverse objects, which breaks all differentiation as unreal and private, how can it har-

bour such a baneful and ignorant thing, as caste, in its majesty. If it ordains caste; why then it deals a blow that will take the very life out of itself. It clashes with its own fundamental truth. It sets an insurmountable barrier against what it wants to fulfil. It beckons us to perceive and realize the unity masking itself under the variety of phenomena and how can we obey its mandate if it preaches caste? It could not have been a religious institution, for we find many instances in the part history of India of men of the so-called low-castes reading the Vedas, living up to the standard pointed out in the Vedanta and coming to be regarded with profound reverence by those of the higher caste. Even the Brahmins are said to fall at their feet and worship them. Such instances prove that caste was no barrier to any man's rising in the estimation of the people in the ancient Aryavart as you remarked the other day. On the evidence of some of the best thinkers and the most deeply read in Hindu literature and philosophy I am led to say that caste had its first origins in profession. I can refer you to passages in the Mahabharata where a king put this same question to Dharmaraja, "Who is a Brahman, who is a Kshatriya, who is a Vaishya and who is a Sudra and who a Chandala? Which troubled people of that time as it troubles ignorant men of to day too. Note what the answer: the saintly Dharmaraja gave him. He said that by birth all are born Sudras and it is only by their Karma they become a Brahmin or Sudra. He said that he who is a Brahman is a Brahman. Caste as it now rules India is only a phantom of what it was in the old Aryavart. Any other explanation wherever it may be found is regarded as an interpolation of the priesthood in mediaeval times. History points out that the first glimmerings of caste which has now assumed such monstrous forms, arose in India when the Aryans crossed the Sindhu and had to fight their way to get a firm footing in the land. Peaceful people grown up in innocence and ease, adopted some sort of worship and performed it every morning and evening in purity of heart and soul. Such a people were suddenly called upon to maintain constant war with the uncivilized people of the woods of Hindustan. This led to a break in each household. Henceforth they had to set apart able bodied men to maintain war with the enemies while those of a peaceful temperament remained at home to carry on the family worship. After a long time when the former returned from war they would not be received on equal terms by those who

served as priests at home. This kind of jealousy grew up which led to the division of the one stock into various sects as new employments opened themselves to the colonising Aryans. No doubt many evils now prevail in the Hindu society. For my part, I am painfully conscious of many mis-directed actions in my individual case. Caste as it now prevails in India is surely not a healthy thing for any nation. Our heartfelt thanks to the Christian missionaries who have unearthed this evil and opened our eyes to it. May no hour pass without some thoughtful intelligent man trying to dissuade his less informed brother from allegiance to the rigid rules of caste. I do pray that every earnest Christian worker will work for the spiritual growth of India; but what I think objectionable and useless is to supplant Hinduism by the Christian Church for very much the same truth which Christian teaching points out will be found in one place or other of the Hindu scriptures. One peculiarity which strongly recommends this religion to any nation is that it offers spiritual food for all i. e., it adapts itself to men of all tastes and in all stages of mental development. It offers, as one speaker remarks, a coat fitted for each individual, unlike Christianity which offers only one coat which is to fit Jack, James and all. Such a noble all absorbing religion is better worked with than neglected and abandoned so I pray that the aim of the missionaries will not be to offer baptism, but to ameliorate the condition of the less informed masses of India, to bring in the light to dispel the darkness, which has settled round the Hindu religion and if they have money to spare, to make the Hindu scriptures popular and more widely read than they are at present. I hope by helping the Hindus in their religious awakening they will help themselves.

I remain &c.

The answer to this letter will appear next week.

ED. N. A.

Tree Life and Man Life.

By Rev. George R. Moore.

It is said that a giant sequoia in the Mariposa Grove of California has been selected to be named William McKinley. It stands between the Washington and Lincoln trees, and is estimated to be 3,000 years old.

If now we ask: When did God make that tree? No direct answer will be given, or can be given, for there is none.

Someone may say: "That tree has been 3,000 years making itself, by

growing from a seed. It has grown from a seed, and could have become a forest, an army, from a seed. It is neither a tree nor a life, which is the seed of the same kind. Look back to the tree-life. What stands in the way of the tree-life? The same order of the tree-life.

Dr. C. divine order. "Life may be a few of existence of form, is exactly order. A the capacity, and for their own bodies even seen has at growth.

To say a form, with its own performed under human be, aided would increase from the ter than I

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growing from a seed in the ground. It has grown from a seed that a child could have planted, and now it has become a giant tree that can shelter an army, and growth has done it all from a seed. But what is growth? It is neither causeless nor self-caused. This tree growth has come from a tree life, which has been transmitted by the seed of a former generation of the same kind of a tree. But when we look back through unknown generations to the original tree and again ask: When was this tree made? It stands in evidence precisely the same as the tree before us—a live tree growing from an adequate cause, or causes, the same as all trees have grown. In the order of creation God created the tree-life precedent to the tree-growth.

Dr. Charles Darwin reversed this divine order of creation when he said: "Life may have been imparted to one or a few forms." Thus implying the existence of some form, or some kind of form, preceding its own life, which is exactly the reversal of the divine order. All physical life and lives have the capacity of using the laws of nature, and the material atoms required for their bodies, so as to grow their own bodies. And no physical life is even seen or known of men until it has at least commenced such a growth.

To say that a life was imparted to a form, which form is the product of its own growth, its own life's work performed through years of growing under human observations, and it may be, aided by cultivation from man, would indeed be an obvious absurdity from the pen of any less brilliant writer than Dr. Charles Darwin.

I have no sympathy with thinkers who claim to find two accounts of the creation in the first two chapters of the Bible. That theory prevents a reasonable understanding of the whole Bible record of the creation of man. I really admit, that after man's physical creation, in like manner of all of God's physical creatures, God did breathe into man a higher kind of life which made him morally a living soul and responsible to his Creator as a moral being—a higher being than the tree, or any being of physical life only. But as to this body: It was of necessity, by the food provided for it, made of earth, as all physical bodies are, and ever have been by the food of which they are made, every atom of which is of earthly elements.

But man's physical creation did not complete the man-life which the Triune God had proposed in the creation of man. Gen. 1: 26. This implied the Trinity, and that we would be brought by Father, Son and Holy

Spirit, to the likeness which God spoke of in his first words relating to man. Hence, follow all the accompanying obligations of man to be a co-worker with his Maker in all the degrees of his own creation.

Presbyterian.

ABSTINENCE PAYS.

Railroad corporations are everywhere acknowledging the value of total abstinence on the part of their employees. It does not pay to have drunken men guarding bridges or switches, or running trains as engineers, firemen or conductors. One collision or accident may cost thousands of dollars and scores of lives, hence the companies are saying to such helpers: "You must go; we must have sober men in your places." There is not a drinker in this or any other country who would trust himself on a train having an intoxicated engineer, if he knew it, no matter how much addicted to liquor himself. All other kinds of business is coming to the same conclusion, and we think the time is not far distant when such men will be left out of employment as fast as temperate ones can be found to fill their places. Parents might well think of this as they calculate the chances for the success of their sons in life. If a drunkard, he is going to stamp his own forehead with the word "incompetent," and will be likely to be an idle vagabond, while the temperate and industrious will occupy the place he might have filled. Railroads may look at the case in a business point of view only; fathers and mothers can view it through the moral telescope as well.

Bad Company Blackens.

There is an old story about a Greek maiden named Eulalia; she wanted to be friends with Lucinda, a very gay and worldly woman. One day she said to her father, Sophronius, "I would like to call upon Lucinda; may I go to-day?" "I cannot allow you to do that, my daughter," replied Sophronius. "But, father, you must think me exceedingly weak if you suppose I should be injured by going," said Eulalia, crossly. Her father stooped down and picked up a piece of dirty coal and held it out. "Take that in your hand, my child; it won't hurt you." She did, and her fingers became smudged. Eulalia did not understand. "Why," she said, did you give me this? It blackens." "Yes," came the reply, "coal, when it does not burn, blackens." Do you see the

lesson of the old Greek? Bad company will blacken if it does not burn.

THE BONDAGE OF SIN.

Every one is the servant of some master, the only difference being in the master. The Christian has Christ for his Master, while he who lives in sin has sin for his master. Christ is a blessed Master; his yoke is easy; serving him lifts one up to eternal glory. What sort of a master is sin? We need but to look about us to see. What does sin do for its slaves? What life did it ever ennoble or lift up? Look at Cain, and Esau, and Samson, and Judas. I have read that one of the great prisons of this country was built by the prisoners themselves. They dressed the stones and built the walls which afterward shut them in. The story is familiar, too, of the man to whom the devil came ordering a chain of a certain length. Coming at the appointed time he ordered the chain made longer, and went away. When at last it was finished he came again, and with it bound the poor man who had fashioned its links at his command. So sinners are everywhere building their own prison walls, and with their own hands are fashioning the chains to bind them for ever.

PREVENTION OF SUNSTROKE.

It should be borne in mind that overheating the blood does not cause sunstroke. It is directly due to the effect of the sun on the head. It may be wholly prevented by protecting the brain from the influence of the red ray. This is done by lining the hat or cap with yellow or orange-colored cloth. The yellow absorbs and dissolves, or neutralizes, the red ray, and thus prevents detrimental action upon the brain.

It is this same red ray that causes the photographer to put his chemically prepared paper in a box covered with yellow cloth; for that reason he sends you your proof in a yellow instead of a white envelope; for the same reason he dares not expose the negative until subjected to chemicals in the "dark room" and with artificial light. The latter, however, is a mistake, although there are many photographers still working in the dark. The negative can be safely exposed in a room flooded with sunlight, if that light is admitted through orange-colored glass or combinations making the same.

Telegrams.

London, Aug. 21.

The King starts to-day in his yacht westward, escorted by the cruiser *Cresset*. It is understood that the King sails round Britain, anchoring in harbours nightly, and finishing the cruise at Aberdeen. Thence His Majesty goes to Balmoral.

The King has started on his cruise. He anchors to-night at Portland, to-morrow at Falmouth, Saturday at Pembroke.

London, Aug. 21.

The Shah returned to London in the evening.

The House adopted without discussion the address of congratulation to Their Majesties on the accession, referring to the great Empire to which all were proud to belong, and whose integrity all were ready to maintain.

London, Aug. 21.

Cronje and his wife and a thousand Boers have sailed from St. Helena for the Cape.

London, Aug. 21.

The two Japanese warships which came to the coronation are now being feted at Cork. Elaborate welcomes are being prepared at other harbours.

London, Aug. 21.

The King has granted a charter incorporating a British academy for the promotion of historical, philosophical and philological studies. It consists of forty-nine Fellows. Scarcely any British scholar of first rank is absent. The fellows elect a president and council among themselves.

The son of the ex-State Secretary Reits, predicts another war in South Africa in three or four years' time. Many young Boers are now emigrating to Madagascar.

In order to further develop the country, Natal has asked for 10,000 settlers. Whites of the small farmer class are most needed.

German newspapers are advocating a new commercial treaty between Germany and Russia.

London, Aug. 23.

The King anchored yesterday evening in Milford Haven.

The *Daily News* says it is reported that the Queen is not in a very good state of health. Her Majesty's nerves have been unstrung by the recent trying events. It is hoped that the cruise will restore her health.

London, Aug. 23.

The Maharaja of Jaipur has left Dover.

London, Aug. 24.

The Maharaja of Jaipur and suite have embarked on board the *Olympia* at Marseilles. The Straits contingent has sailed on board the *Java*.

London, Aug. 22.

The Shah has placed a wreath on Queen Victoria's tomb at Frogmore and visited Windsor Castle. He witnessed fireworks at the Crystal Palace in the evening.

Calcutta, Aug. 25.

A cable to the *Englishman* says:—

The Hague correspondent of the *Daily Mail* states that the Boer Generals during their visit pressed Dr. Leyds to account for the money that Mr. Kruger had taken with him when he fled from South Africa.

A cable to the *Indian Daily News* says:—The Boer Generals deny having stated that they declined to witness the naval review owing to shabbiness of attire.

London, Aug. 24.

An article in the *Norde Vremy* asks if the time has not come for Russia to have the right of penetrating within the borders of

Afghanistan and developing commercial relations and having a representative at Kabul. The journal regards such as legitimate and indispensable.

London, Aug. 24.

In the presence of a distinguished military gathering Sir George White opened the Gordon's Memorial Institute at Aberdeen in honour of those fallen in South Africa. Sir George White and General Ian Hamilton highly eulogised the Gordon's gallantry and distinguished services.

Sir George White handed the treasurer a purse of a hundred guineas which was presented to him in lieu of a sword of honour, which he had declined.

London, Aug. 23.

Yorkshire has beaten Middlesex by four wickets.

Sussex has beaten Hampshire by eight wickets.

Notis has beaten Lancashire by an innings and 65 runs.

The Australians have beaten Kent by 39 runs.

Derbyshire has beaten Essex by 15 runs.

Surrey v. Worcestershire has been abandoned owing to rain.

London, Aug. 25.

Their Majesties arrived at Douglas yesterday evening.

Their Majesties landed at Ramsey. The Naval Reserve men drew the carriage along the pier and Their Majesties drove to the chief points of interest in the Island. Enthusiastic crowds broke the cordon and followed the carriage cheering. This is the first time in its history that the monarch has landed in the Isle of Man.

London, Aug. 25.

The Shah has started for Paris. He bade farewell at an elaborate ceremony. He is highly delighted with his visit to England.

London, Aug. 25.

The Siamese Minister has visited M. Delcasse preliminary to negotiations for a settlement of pending questions.

London, Aug. 25.

The murder of missionaries in Hu-nan was the result of a cholera epidemic for which the foreigners are held responsible. It is not believed that this is evidence of a renewed general anti-foreign feeling.

Madras, Aug. 25.

Mr. B. Engeroff, of Messrs. Wilson and Co., yesterday accidentally killed a servant with a saloon rifle which he was firing at crows, the servant passing across the line of fire a few feet away from the muzzle. The bullet penetrated the brain. The inquest recorded a verdict of death due to accident. M. Engeroff was arrested for doing a rash and negligent act, but was released on bail.

Bombay, Aug. 25.

To-day's telegraphic weather and crop report is a cheerful document and indicates the entire change from the depressing conditions existing a week ago. In the Berars, the Amraoti and Khamgaon cotton plants could scarcely look better. Food grains are doing well. Considerable improvement in crop prospects is perceptible at Jalgaon and Dhulia. In Khandesh all the crops are doing well. From Broach there is hope of fine weather, and prospects are generally good. At Ahmedabad and Kathiawar cotton sowing is making progress, whilst in the neighbourhood of Dholera and Bhowanagar there has been sufficient rain. The worst note comes from Sholapur, where anxiety is still felt, but it is hoped that with this favourable weather there will soon be a change in that locality.

London, Aug. 26.

The King has arrived at Brodick, Arran.

London, Aug. 26.

It has been officially announced that the Government has decided that the Imperial

exchequer shall defray all charges incurred in England in connection with the reception and entertainment of the representatives and visitors from India. The papers welcome the removal of a serious and legitimate grievance.

London, Aug. 26.

Lord Kitchener has booked a passage by the *Egypt* sailing on the 7th November, but will probably only join her at Ismailia after a visit to Khartoum.

London, Aug. 26.

The Shah has despatched from Calais a most cordial telegram to King Edward, thanking him for the reception, and saying that he carries with him an agreeable and imperishable souvenir of his visit.

A QUERY.

The Editor, Núr Afshán, Ludhiana.

Rev. Sir,

Kindly put the following in the English portion of your paper and oblige and I may be favored with a reply through the medium of that paper.

In the book named Hari Charitha (1894 Edition) by Pundit Walji Bhai, page 4 the meanings of the word "Satguru Hari" are given as the "Son of God."—I would wish to know how these meanings are derived as no Garanthi or Sikh can acknowledge these meanings at all—I shall expect an answer in the issue of next Friday the 29th instant.

Yours truly

N. G. Woodside

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